

# **DIVINE FREEDOM IN AL-GHAZÂLÎ and THOMAS AQUINAS**

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## **ABSTRACT**

The main purpose of this study is to examine whether God can be free in His actions according to al-Ghazâlî and Thomas Aquinas, whether their assessment on divine actions has legitimacy and internal consistency. For this purpose, in the *Introduction*, it was given some general explanations on the problem and some works were done about this matter are taken into consideration and evaluated.

In the first part of the dissertation, I tried to analyze the concept of ‘freedom’ and its relation to determinism. I also tried to give some explanations in terms of ontological and semantical aspects of the divine freedom. After these explanations, I pictured historical panorama of the problem of divine freedom and how to be understood divine actions in the historical period.

In the second part of the dissertation, I tried to demonstrate how interaction took place between al-Ghazâlî and Thomas Aquinas. Based on Griffel’s argument, I argued that al-Ghazâlî’s influence on Thomas Aquinas via Moses Maimonides’ *Guide*. Even though Maimonides did not mention al-Ghazâlî’s name in his writings, there are a lot of similarities between Maimonides’ and al-Ghazâlî’s ideas. When we considered that Thomas Aquinas reads Maimonides’ *Guide*, it is possible to see that there are a lot of similarities between Maimonides and Thomas Aquinas. In this context, to show this similarity, I quoted some sentences from al-Ghazâlî, Moses Maimonides and Thomas Aquinas.

In the third part of the dissertation, I considered their ideas about God-World relationship. In this context, I addressed the issue of indicators of God’s freedom, like creation, miracles, relation between moral truths and God’s commands.

**Key Terms:** Freedom, God, Agency, al-Ghazâlî, Maimonides, Thomas Aquinas.